



Whether a State of the Empire ought to  
ayde and assist the Roman Emperour  
in the Bohemian Warres.

**A**fter the high and mighty Lord  
and Prince, Lord *John Ernestus*  
Duke of Saxonie, Gulick, Cleue  
and Mont, Landgraue of Thu-  
ringia, Marquesse of Misnia,  
Earle of the Marck and of Ra-  
uensburg, Lord of Rauestein, our gracious Lord;  
hath graciously sent vnto vs the Doctors and Pro-  
fessors of Diuinitie in the Princely Electorall V-  
niuersity of Wittenberge, the reuerend and lear-  
ned *John Maior* Superintendent, and *John Ger-  
hard*, both Doctors and Professors in Diuinity, in  
his Princely Graces Vniuersitie at Iena, with gra-  
cious Letters of Credence, bearing date at Weiu-  
mar the 20. of *January* 1620. for to speake and  
confer with vs, concerning some great & weighty  
considerable causes, and to vnderstand our good  
meaning therein: So haue wee with submissiue,  
dutifull, and honorabable respect vnto his Prince-  
ly Grace, the 24. of *January*, most willingly, and  
in all things sufficiently heard both the said Pro-  
fessors of Iena, and thereby vnderstood in what

respect his highly remembred Princely Grace, so earnestly desireth to know our opinions vpon the hereafter following Questions, which were in writing deliuered into our hands. And thereupon haue also at large in the name and feare of God, not onely discoursed with them *pro & contra*, euen the selfe-same day, of those Questions they brought vnto vs; but also the next day following did withall, *collegialiter*, euen in all our seuerall Conuents and Meetings, so farre forth as was any way necessary, thorowly debate the same, agreed vpon an Answer, and vpon the fore-said written gracious desire, haue also (for the preuenting of all misconceiuing and doubtfulnesse) committed the same vnto Paper, as it here followeth to bee read. Namely:

1 If the Emperour doe assault them, who affirme and assure with solemne protestation, that they seeke not any thing else, then onely the maintenance of their Freedomes, Priuiledges, and the libertie of their Religion and Conscience, promised and confirmed vnto them by sundry Grants and Couenants; and bee therefore set vpon and persecuted as Enemies.

2 Amongst whom there are many good, zealous and faithfull Protestant Christians, addicted to the true Lutherane Protestant Religion; whose suppression will be furthered, if a State shall ayde and assist the Emperors Maiestie against them.

3 Who are taken and receiued into the Peace of Religion.

4 Are

4 Are readie, and do offer themselves, to make an orderly and lawfull acknowledgement therof.

5 With whom there haue beene sundry especiall Agreements, Vnions, and Confessions accorded and made.

6 But now contrarily on the Emperours side, a man should ioyne himselfe with the Pope, with the Spaniards, with the Italians, and with the greatest and bitterest Enemies of the Gospell.

7 And it is much to bee feared, that if a man shall helpe to suppress and extirpate these Protestants, that the Pope will then also afterwards, by his Adherents and Instruments earnestly seek the Banishment, yea, the vtter rooting out, and finall destruction of the rest which remayne, according to the Tridentine Councils direct prescription.

8 And it is also further to bee feared, that by such actuall assistance, their own Lands and Countries may bee brought into vttermost perill and danger.

9 And lastly, thereby should also forreine Souldiers be brought in, to manage & sway the whole businesse; a thing directly opposite and contrary to the Capitulations, and fundamentall Lawes of the Empire.

Hereupon the Question now ariseth and *Question.* is, whether (the case so standing) a State of the holy Romane Empire professing the true Religion, ought not well to consider and bee aduised, whether it ought or may giue actuall ayde and assistance vnto the Emperours Maiestie or no?

Where-

*Answer.*

Whereunto wee say, that there is euident direction and apparent information hereunto, ready at hand to bee found in Gods Word; and that out of the same Direction, there is such a Declaration giuen, by the great Prophet of all Germany Doctour *Luther*, as that wee cannot in our consciences either reiect it, or yet know how to better it; but find it (in regard of common equity and reason) to be altogether agreeable and consonant vnto Gods reuealed holy Word.

And although wee with other Lutherane Diuines could well haue wished, and euen from the bottome of our hearts, that it had not now at all beene needfull to haue had this Question moued; and especially that wee had beene spared, and not beene troubled therewith, according as we entred into the same very vnwillingly, and would much rather that the matter had beene elsewhere propounded, and the burden thereof layd vpon others, then vpon vs: yet seeing it is as an high and weighty, yea, a leading *Case of Conscience*, layd vpon our Consciences to answere, as being the Informers of mens Consciences; wee would not vse any dilatory excuse, (as also it is not meete wee should) albeit wee cannot otherwise expedite the proposed case, (*De causa nobis aut Theologis proposita, iuxta principia Theologica*, of a cause propounded vnto vs or vnto Diuines, according to the Principles of Diuinitie,) then that in such an exigent, a Protestant State of the Empire, ought iustly, well to consider and bethinke it selfe, whether it bee to  
giue



giue ayde and assistance to the Emperors Maieſty  
or no.

And first of all, for the better informing of mens  
conſciences, we neither can, nor ought now, or at  
any time will forbear to remember, how that all  
high and low Eſtates (whether they bee of Spirituall or Temporall calling) ought with the greatest and most diligence possible, to endeuour, that  
the Romane Emperours Honour, Reputation,  
Authoritie, and Maieſtie, (although he be not of  
our Religion) and especially in this present dangerous time of Commotion, and flocking together  
of Souldiers, may be wholly without all impeachment, supported, preserved and mayntayned in  
safetie. And that besides the daily powring out of  
seruent Prayers for him, there may also bee giuen  
vnto him all due Reuerence, Obedience, Submissi-  
on and Tribute, in regard that it is Gods Ordinance; and for that the Sonne of God was borne  
into the World vnder the Roman Emperour, as  
vnder a *Monarchie*, which *Daniel* in his Vision  
conceiued, that it should abide vntill the Day of  
the great Glory of Iesus Christ, when hee shall  
come againe to iudge the Quick and the Dead: and  
for that, the high Iustice of God, hath at all times  
seuerely punished the Despisers of Magistrates,  
as Gods, (as holy Writ calsthem) and as them, by  
whom he in Gods stead ruleth and gouerneth the  
World; and therefore hath forbidden that any  
should presume to curse the King, no not in the  
heart and thought, and the rich not in his Bed-

*chamber. For the Bird of the Ayre shall carrie up the sound of the voyce, and that which hath wings shall tell the matter, as it is written in the tenth of the Preacher.*

And that therefore wee ought euer to giue all honour vnto, and faithfully pray not onely for the good and gentle, but also for the froward and wicked Kings and Princes let ouer vs of God; that so we may leade a quiet and peaceable life vnder them in all godlinesse and honesty.

Now secondly, for so much as concerneth the fundamentall maine point of this our fore-mentioned Answer, vnto the propounded Question in case of Conscience; albeit the same might be very largely handled, and much bee alleaged for it; yet we will now at this time let it rest, and content our selues onely with that which is contayned in the Commandement of the loue of God, and the loue of our Neighbour; as vpon which two (according to Christs owne Doctrine) dependeth the whole Law and the Prophets: And therein consider, whether the aboue-said ayde and assistance will not fall out, to bee as well against the loue of God, as against the loue of our Neighbour?

I.

It is against the  
loue of God to  
ayde them  
that persecute  
the Gospell,

And touching the loue of God, like as the Ro-  
mane Emperours high name and preheminance,  
shall of all men in the holy Empire bee honoured  
without impeachment, vpon the auoyding of the  
heauiest and seuerest, both Diuine and Humane  
punishments: So is it neuer a whit the lesse, but  
much more besitting, that also the Honour of the  
Al.

Almighty high God, and of his beloued Sonne  
Iesus Christ, the Truth of his holy sacred Word,  
the pure Religion, and the enlarging of the Chri-  
stian Church, should bee taken into consideration  
and care, to the vttermost that all humane reason  
by aduice and action is possibly able to provide  
for: As being the very meanes, whereby the euer-  
lasting saluation of many and innumerable soules,  
is to bee wrought and effected; the Kingdome of  
Heauen to be planted; and a perpetuall Church to  
be builded and encreased; by whom with all holy  
Angels hee shall bee for euermore prayed and  
blessed, the King of all Kings, the Lord of all  
Lords, euen God the holy and indiuisible Trinity  
blessed for euer.

And when here it concerneth the Honour of  
God, and the honour of men, as whether is to bee  
preferred before the other; then that belongeth  
hereunto, which once Saint *Peter*, and the other  
Apostles said in the like case, *Act. 5. God must bee  
more obeyed then men.* Wherunto also well agreeth  
Doctor *Luthers* Meditations, *Tom. 6. at Iena in  
Dutch. fol. 282.* in his Admonition to his beloued  
Countreymen of Germany, where he thus saith.

The first reason, that thou in such a case shalt  
not obey the Emperour, and goe on warfare with  
him, is, that thou (euen so well as the Empe-  
rour) hast sworne in thy Baptisme, to hold and  
maintayne the Gospell, and not to persecute it,  
nor to fight against it. Now thou canst not but  
know, that the Emperour is herein stirred vp and

set on by the Pope, and is by him deceiued and seduced to fight against the Gospell of Christ, seeing that our Doctrine was openly found at Ausburg, to be the true Gospell of Christ, and agreable to the holy Scripture. And therefore thou shalt thus answer and say, vpon any Summons which the Emperour, or thy Prince shall make; Yea honoured Emperour, honoured Prince, If thou hold & keepe thy Oath, and Vow made in Baptisme; then shalt thou be my honoured Lord, and I will be obedient vnto thee, to go to warre whensoever thou wilt. But if thou wilt not hold and keepe thy Vow in Baptisme and Christian Couenant made with Christ, but persecute the same; then let a Knaue if he will, obey thee in my stead. I will not for thy sake blaspheme my God, and persecute his Word, and so desperately runne and cast my selfe head-long with thee into the deepest bottome of Hell.

Now this first reason comprehends in it, many other very great and fearefull reasons. For he that striueth and fighteth against the Gospell, he must likewise needes fight against God, against Iesus Christ, against the Holy Ghost, against the precious Bloud of Christ, against his Death, against Gods Word, against all the Articles of the Christian Faith, against the Sacraments; against all the Doctrine which is giuen, established, confirmed, kept and nourished by the Gospell, as that of the Magistrate, and of a temporall Peace and State; & briefly, against all the Angels and Saints, against  
Hea



Heauen, and against Earth, and all Creatures. For who so striveth and fighteth against God, he must also needes fight against all that is Gods, or that holds with God: and what end that will haue at the last, thou shalt (though too late) finde by thy owne ouer-deare bought experience. And that which is yet worst of all, such striving and warring is done of knowledgewittingly: for men know and acknowledge, that this our Doctrine, is the Gospell indeed; whereas the Turkes and Tartars know not that it is Gods Word. And therefore there cannot any bee so bad, as thou art; nor shall any be so grieuously punished, as thou shalt be. For thou shalt bee ten thousand times more deeply damned, then all Turkes, Tartars, Heathen and Jewes. *Hactenus verba Lutheri*: Hitherunto are the words of *Luther*.

Yea and for so much as the children of Darke- nesse, who are learned Catholikes, will not cease nor be weary to restore again, to spread abroad, to propagate, & to defend their Religion, with goods and bloud, with bodie and life, thereby to honour God (as they think;) which Religion of theirs notwithstanding, is not any thing else then the verie damned *Babilon* already begun to fall; the very *Antichristianisme*, and as *Iames Herbran* (a well experienced learned Diuine) writeth in the Preface to his Theologicall Disputations; *Sentina & cloaca Satane, in qua omnes suas sordes, abominati- ones, impietates, & idolatrias, quot quot excogita- ri possunt, ingessit*; The very sinke and iakes of  
Sa-

Satan, whereinto he hath cast all his filth, abominations, impieties, and idolatries, that can possibly be deuised.

How much more then will it become vs, as the Children of the Light, not any way to hinder, but by all meanes to propagate the said holy Truth, which out of Gods vnspeakable mercy and goodnesse, he would haue first commended euen from Heauen aboue an hundred yeares since, not vnto any others, then euen vnto vs Germanes, and especially vnto vs Saxons by Doctor *Luther*, and from his hand vnto our faithfull hands.

2.  
Such ayde is  
against the  
loue of our  
Neighbour.

As for the second point, it standeth herein, that such ayde and assistance will extend it selfe against the loue of our Neighbour, if that the Lutherane States of the holy Empire, in the *Case propounded*, shall and will runne and ioyne with the Souldiers of the Pope of Rome, and of the King of Spaine, as the extremest and mortallest enemies of the Gospel; against such Protestant Christians, as are mentioned in the propounded Question, to the destroying and rooting out of it, and them. Yet so that the word Neighbour, bee not taken most generally, but in particular for them, who most earnestly take part with vs, and hold the vnity of the Spirit, by the bond of Peace, in the onely true Faith, as the same commeth neere vnto the Propheticall and Apostolike Writings, contayned in the vnaltered *Augsburg Confession*, and in the Booke of *Christian Concord*; that haue with vs one God, and Father of our Lord Iesus Christ, and one Lord

Lord Christ Iesus; one Baptisme, one whole vn-  
mangled Lords Supper, in the true Body, and the  
true Bloud of Iesus Christ; who in that respect are  
one Body with vs, and wee altogether the Mem-  
bers of one Body: of which the Apostles rich and  
spirituall Exhortation is well knowne; and accor-  
ding to the same, euery vnderstanding man vseth  
to take heed vnto himselfe, that wittingly hee doe  
not with his owne hands, any hurt vnto his owne  
Members. How much more then, should all good  
and religious true Christians well foresee and duly  
consider Christ his mysticall Body, (which is the  
right faithfull true Church;) that they persecute  
and hurt it not at all, no not in any few and small  
Members thereof? According as also the very  
style both of the holy Lords Prayer, *Our Father*;  
& of the holy *Creed* of the Apostles in the words,  
*The Communion of Saints*, doth euery daily put vs  
in minde of, and that wee Christians should both  
strive and pray one with another. And who can  
tell for whethers Prayers sake, our Lord hath ma-  
ny times hitherunto bin moued, to stay and keepe  
backe many fierce incursions, and cruell inuasions  
of the Turke, and other furious innading people?  
Whereunto also in some sort the words of the A-  
postle agree, *1. Cor. 12. 21. &c. to 27.* and as it fur-  
ther followeth, saying: *The eye cannot say vnto the  
hand, I haue no need of thee: nor againe the head to  
the feet, I haue no need of you: Nay much more, these  
members of the body which seeme to be more feeble,  
are necessary. And those members of the body which*  
we

*we thinke to bee lesse honourable, vpon those wee be-  
 stow more aboundant honour, and our vncome-  
 ly parts haue more aboundant comelinesse. For our  
 comely parts haue no need: But God hath tempered  
 the body together, hauing giuen more abundant ho-  
 nour to that part which lacked: That there should  
 be no schisme or diuision in the body: but that the  
 members should haue the same care one for another.  
 And whether one member suffer, all the members  
 suffer, or one member be honoured, all the members  
 reioyce with it. And that Christians in such an ac-  
 cident for loue sake towards their fellow Christi-  
 ans, should also not be discouraged for any incon-  
 uenience, yea or any perill whatsoeuer (that may  
 thence arise vnto themselves) to stand as one man  
 for their brethren, against their enemies; Christ  
 would expressly haue vs to learne it, by that saying  
 of his beloued Disciple, 1. Iohn 3. 16. Hereby per-  
 ceine we the loue of God, because hee layd downe his  
 life for vs; and we ought to lay downe our liues for  
 the brethren. But who hath this Worlds goods, and  
 seeth his brother hath need, and shutteth vp his bow-  
 els of compassion from him, how dwelleth the loue of  
 God in him? Whence doubtlesse came the mea-  
 ning of the old Prouerbe: *Si non pauxisti, occidisti:  
 si non defendisti, obruisisti*: If thou hast not fed, thou  
 hast killed: if thou hast not defended, thou hast  
 ouerthrowne and destroyed. The great and high  
 God could indeed of himselfe without others  
 helpe, speake and send downe hither the Word  
 from Heauen, for the deliuerance and safetie of the  
 afflicted*



afflicted and distressed Christians, against their Enemies furie : But hee will hereby try and proue the rest of other Christians, whether they will more obey his Commandement, or the commands of men. And Christ will amongst other things, say thus also at the Day of Iudgement, vnto his true Seruants that did partake with his childrens afflictions : I was persecuted, and by force of Armes fought against for the Faiths sake, and yee had then a fellow-feeling, and suffered with me.

We will not at this time say any thing, whether there must not needs by such ayding and assisting, offence arise amongst others, both friends and enemies, when they shall see those of the same profession of Faith, one to strue and make warre against the other, & that euen for matters of Faith; whence it may also easily come to passe, that some weake Christians shall hereby bee moued and occasioned, though of weaknesse, to forsake the olde Lutheran Faith, and so making relapse, fall againe vnto Popery.

And it is not concealed but manifest, how that in regard of giuing of offence in the World, the Sonne of God hath cryed out his heauy *Woe*; and, which is the more offensive and worse, if that hereby the enemies shall be so much the more by vs strengthened and hardened in their errors.

Now as concerning what was the iudgement in this point, of that our great Prophet, *D. Martin Luther* : It is recorded that Master *Luther* in the yeare 1529. vpon the Question moued vnto him,

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whc-

whether a man might defend himselfe against the Emperours Maiestie, in case hee should by force indenour to ouer-runne any man for the Gospell sake, answered generally; That no man that wil be a true Christian, shall rise vp, or oppose himselfe against the Magistrate, whether hee doth iustly or vniustly; seeing that Sinnes deprive not the Magistrate of his Office and Calling; and seeing also, that the Subiects of all Lords and Princes within the Empire, are also the Emperours Subiects, yea, and more then they be their Princes. Wherefore men ought to let their people and Countreyes stand open to the Emperour, and be faithfull vnto him, euen to the hazarding of body and life; and not to hold or take part with the greedy Cormorants, who vnder pretence of defending the Gospell, will for their owne aduantage, set and band themselues against the Magistrate.

This his saying is to bee found in his 6. *Tom.* in *Dutch*, printed at *Iena*, sub *Anno* 1533. but doth indeed belong vnto the yeare 1530. But yet after this, in his 5. *Tom.* in that his excellent Book, whose Title is; *A warning to his beloved Countreyemen of Germany*, he sets downe three strong reasons, and also proceedes so in amplyfying of them, that it may well make a mans haire that reades it, stare and stand vpright at the horrible lothsomnesse or vgliness of Popery; and therewithall concludes: That if the Emperour suffer himselfe to bee induced, to make warres for the Popes behoofe and benefit; then should not any man obey him. And  
seeing

seeing that *Treatise* is very excellent, forcible and necessary; but is withall ouerlong to bee here transcribed and inserted: We doe therefore earnestly intreate and desire all well-minded and honest hearts, that (in regard of the dangerous times whercinto we are fallen) they would wholly reade it through-out, and often ouer. And amongst other things hee there sheweth, that by such a proceeding, men shall draw downe vpon themselues, all the abominations that are done and committed in and vnder the Papacie; and shall as much as in them lyeth, ouer-throw and destroy all the excellent good, that is now restored and againe erected by the holy Gospell.

The like is also to bee read in his 7. *Tom. Title of Resistance*, for the space of ten leaues together; where hee distinguisheth betweene the Emperour, as Emperour; and betweene the Emperour, as being set on and stirred vp by the Pope to make warre. And euen so concludes in respect of ayde and assistance to bee giuen or not, as wee haue aboue concluded.

Now if men shall lay all this which hath beene here prooued and alleaged, (although it be but very short) on the golden ballance of their Conscience, then will the matter it selfe teach them, that they are to follow the Apostles Rule, as it is to be read in the 2. *Cor.* 6. 14. *Bee yee not vnequally yoked together.* Wherefore according to the same we conclude: That

as the Case now standeth, a Lutherane Prince is iustly occasioned well to consider, that in case his Imperial Maiesty be incited and stirred vp by the haters of Peace and Quietnesse, to make warre against Gods pure Religion, then he is not bound to ayde and assist him therein. But hee is much rather bound to mediate for those that be oppressed, by interceding, and by admonishing, and by beseeching; yea and in a word, to vse all the possible good meanes, that humane Reason can deuise and thinke vpon, for the procuring of their assured case, liberty, peace and quietnesse.

And this is that which wee thought our selues bound in dutie, humbly to answer vn- to our gracious Lord Duke *Iohn Ernestus*, as vnto a right worthy Lord, and true Lutherane Prince, vpon his gracious desire and command. And we do beseech the most high God, that he will bee pleased for Christ Iesus his sake, so to enlighten his Imperiall Maiestie by his holy Spirit, that hee may with all his heart and soule (for the saluation of his owne soule) truly more loue God then himselfe; And that hee may hold and esteeme them for godly and honest Christians, who doe, and will also more loue God then the Emperour. And likewise that hee would after the examples of *Cyrus*, *Darius*, *Artaxerxes*, carefully enquire and seeke out, whether that wee Lutheranes haue the right or the wrong on our sides. And if he shall



shall find that we haue the right, that then hee  
will so much the more (and the rather for the  
aduancement of Gods Honour, and the Sal-  
uation of his owne soule) publish such godly  
Mandates and Edicts, for the further propa-  
gating of Gods holy Truth, as did the fore-  
said three Kings; with-draw all Warre, and  
cause sincere Peace to bee spread and establi-  
shed; whereby also he may at the last Day ap-  
peare before God, as one, that had so much  
furthered and procured Righteousnesse as the  
Sunne doth lighten the Firmament. Which  
our good God grant, and vouchsafe graciously  
to worke and effect in him, to the onely Praise,  
Honor and Glory of his Diuine Name, *Amen.*

Giuen at *Wittenberge* on the day of *S. Pauls*  
Conuersion, being the 25. of *Ianuary*; in the  
yeare of Christ, 1620.

(*L. S.*)

*Decanus Senior, and other the  
Doctors of the Facultie of Di-  
uinitie, in the Vniuersitie of  
Wittenberg.*

FINIS.

C-PV  
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EVERIE  
Woman in her  
Humor.

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